

BOSTON.

FRIDAY, SEPTEMBER 13, 1839.

POLITICAL ACTION.

We extract the following somewhat remarkable paragraph from an editorial article in a late number of the Friend of Man, relating to the proceedings of the National Anti-Slavery Convention:

"No human government! In the course of the discussions on political action, it was manifest that there is a tendency in this sentiment to neutralize the efforts and modify the measures of abolitionists, on the subject of carrying their principles to the polls. (1) Our old friend Garrison, and those who think with him on this subject, are evidently unwilling that the high-toned exhortations to the use of the ballot-box, which they were formerly in the habit of putting forth, should any longer be embodied in the resolutions of anti-slavery conventions. (2) They complain that it is an infringement of their conscientious scruples; (3) whereas, to our apprehension, the adoption of such resolutions is only an expression of the sentiments of those who feel for them, and ought not to give offence to any one. (4) That class of abolitionists who are timid and hesitant about political action, are too much wedded to their old political parties to regard the claims of the slave at the polls, as they would to those of the man who is an auxiliary, from a quite little expected, and to some extent seems to be a sympathy between the two classes. We need not mean that the 'non-resistance' approve the delinquencies of the 'whole party ticket abolitionists,' nor that the latter are inclined to renounce civil government, as do the 'non-resistance.' In these respects they are opposites. But extremes sometimes come together, and it need excite no surprise that high-toned political action should meet with their united opposition. (5) A resolution, reported by Henry Bass and thoughtfully adopted by the 'non-resistance,' to the effect that it is an infringement of their conscientious scruples to support any political party, came up for discussion, when James G. Birney moved an amendment declarative of his duty to do so. This was opposed by W. L. Garrison (6) and others; and out of tenderness to the 'non-resistance,' the Convention, by a vote of 100 to 50, refused to adopt the resolution. (7) The Convention contained themselves to let the resolution stand in nearly its original form. This we hoped would give quiet satisfaction to both sides. But the 'non-resistance' were not satisfied, and they thought the friends of political action too intolerant. (8) He introduced a resolution strongly deprecating the formation of a third party for making abolition nominations, which the Convention were not disposed to adopt. (9)

Yours, respectfully,
A FREEMAN.

LETTER FROM GERRIT SMITH.

We are greatly obliged to our esteemed friend for the following unsolicited but timely letter.

Peterboro', Sept. 1, 1839.

WM. LLOYD GARRISON:—I am pained to hear of the report, that the delay in the publication of my letter to you of the 7th June last, has been occasioned by wrong on your part. I take great pleasure in saying, that you are blameless in the matter. I learn, too, of the report that you made humiliating requests, that I would alter portions of the letter. The reports are equally groundless. The facts in the case are as follows:

A private correspondence between us followed your receipt of the letter. At my own request, you returned it to me. After having slightly modified some passages, I sent you a copy of it. I recollect that, in one or two instances, I was moved to the modification, for the purpose of relieving your feelings. But, that you asked any such favor of me, is utterly untrue; and that I weakened my argument, or sacrificed truth in any of the alterations, I make, is what I never suppose. Much as I would do to relieve or gratify your feelings, I would not do it at so great expense.

The copy you lost, and after your long and faithful search for it, I sent you another, which, I suppose, has, ere this, appeared in the Liberator.

With great regard,
Your friend and brother,
GERRIT SMITH.

ESSEX COUNTY A. S. SOCIETY. The quarterly meeting of this Society was held in Haverhill, on the 5th inst. It was unusually well attended; and, as all the elements of discord were removed at its annual meeting, the proceedings were spirited and harmonious in a high degree. They will be found in another column, to which the reader is particularly referred. Among the resolutions adopted was one, justly rebuking the degrading man-worship so recently shown to those determined foes of republicanism and Christianity, Henry Clay and Martin Van Buren, by the people of New York and Pennsylvania. It is sure and melancholy proof of the exceeding degeneracy of this nation, when such men are greeted with slowness in the public streets, and hailed as worthy to receive the highest honors in the gift of the people. Some of the partisans of Mr. Clay, at Saratoga, descended to an act of beastly degradation. It is related by the New York Herald, a whig paper, as follows:

"The four gallant horses were detached from his (Mr. Clay's) carriage—a large body of the people attached themselves to the traces—and with a crack of the whip and a 'you leave oh!' the carriage, with its precious and invaluable contents, was driven across, around, and up to the steps that led to the grand portico! Shout on shout followed this chivalrous feat of enthusiasm."

Henry Clay owns sixty human beings as chattels personal. His Saratoga parasites seem determined to increase the number of his slaves. O servile beasts!

Another important resolution was adopted with perfect unanimity at the Essex Co. meeting—to wit: deprecating the organization of American Abolitionists into a distinct political party. We hope that resolution will be universally adopted by anti-slavery societies, and then our cause is safe.

ANTI-SLAVERY ALMANAC. This exceedingly useful calendar will enable the reader not only to learn the signs of the sky, but also to understand the "signs of the times." No better puerile need be passed upon it than to state that it has been collated, written and put together by that master-workman, Theodore D. Weld. A large supply has just been received at 25 Cornhill. It makes an excellent tract, and ought to be scattered broadcast over the land.

RIGHT AND WRONG IN MASSACHUSETTS. Those who wish to read one of the most important and interesting works that have yet appeared since the commencement of the abolition struggle, should immediately see to it that they are supplied with copies of this faithful narrative of the rise and progress of the divisions which have taken place in the anti-slavery ranks in Massachusetts. Price, 37 1/2 cts. a single copy, or three copies for \$1.00. Apply at 25 Cornhill.

DISCUSSION ON NON-RESISTANCE. We understand that a public discussion of the question of Non-Resistance will be held in this city—probably on the evening of the 21st inst.—between Henry C. Wright and Nathaniel Colver. Particulars hereafter. Those who mean to attend the annual meeting on the 25th, will do well to make their arrangements so as to be here in season to hear this discussion.

NORFOLK DIVISION. A quarterly meeting of the Norfolk County A. S. Society was held in Wrentham on Tuesday last. The new organizationists rallied strongly, headed by at least thirteen clergymen; but, finding they could not eject the women from their seats, they seceded, and organized a new county society. Such conduct would be ludicrous, were it not humiliating to witness it in those who assume to be abolitionists, and to remember them that are in bonds as bound with them.

EFFORTS. That pseudo Quaker and colonizationist, Eliot Cresson, is once more in this Commonwealth, endeavoring to dupe the people out of their money, in support of the nefarious project of African colonization. Honest and humane folks are advertised to be on their guard.

TO CORRESPONDENTS. The communications of our friend G. B. Nantucket, have all safely come to hand, but not in season to enable us to publish either of them this week.

"Pacificus," in reply to Henry Grew, is received, and shall be published speedily.

A. K. and other communications are on file for an early publication.

Mrs. LOVELL. This lady has met with another afflictive deprivation, in the loss of her youngest child, one that was born since the death of its father—aged 16 months.

TIME OF MEETING ALTERED. Our colored friends are requested to take special notice, that the time for holding the New England Colored Temperance Convention in this city, is altered from 17 to 17 Sept. 24 of the present month. Let there be a good attendance of delegates.

C. C. JONES. The anti-slavery students of Andover Theological Seminary have kept their garments white and pure, in bearing public testimony against the act of Dr. Woods in allowing this clerical man to deliver the students as a minister of Jesus Christ. [See resolutions on the 1st page.]

WILLIAM GOODALL'S LETTER. This letter, together with Mr. Stanton's which introduces it, (see last page) is worthy of comment—but we cannot find room for any this week.

THE RECAPTURED AFRICAN. The trial of the brave Cinquez and his associates is to take place at Hartford on the 17th inst. A committee (consisting of Messrs. Joshua Leavitt, Simon S. Jocelyn, and Lewis Tappan) have been appointed to secure eminent counsel in their defence, and to relieve their pressing necessities. Donations for this purpose are solicited from the friends of justice and impartial liberty.

and his country. Party politicians regard this as the worst heresy? Where, then, is the sympathy? Is it between them in this? do they agree? Is it said, 'They agree in this—that abolitionists should not be found at the polls—therefore, it matters not in what place they differ?' Stupid! this is not a fair representation. It applies the doctrine of non-resistance to a particular case, as if they were intended only for that case; whereas, they are applicable to all other cases. Non-resistance believe that they and all men are disarmed by the gospel of Christ, and forbidden to wield any carnal weapon, either in a civil or military capacity, either for their own good or that of others, either in self-defence, to protect life, liberty, or property, or in behalf of the country to which they belong; consequently, they hold that the worst of enemies ought to be forgiven instead of punished, and therefore that they cannot actively oppose a government based on brute force. Do party politicians agree with them in this? Do they not scout such notions as absurd and fanatical? Non-resistance entertain such views of the government of this country, that they cannot conscientiously go to the polls, in any case. True, party politicians hypocritically affect to agree with them; that abolitionists ought to abstain from casting their suffrages as abolitionists—meaning by this, (unprincipled men!) that the anti-slavery cause is not of so much consequence as a Sub-Treasury or a U. S. Bank, and that abolitionists ought to go for party alone principle—for whiggism or democracy, as the case may be;—from which selfish and abominable conclusions, non-resistance totally dissent! They lay the axe at the root of human ambition, power, enmity, supremacy. If they held that abolitionists ought to be voters, but not abolition voters, then, indeed, they would be guilty of gross inconsistency, and would undeniably be found striking hands with unprincipled office-seekers and party hacks! But they entertain no such views. The conduct of those politicians, who are hypocritically pretending that anti-slavery ought not to be mingled with politics, fills them with disgust and indignation; and they are foremost in sinking the brand of infamy into their forehead. Non-resistance are greatly pleased and encouraged to see men who have hitherto allowed themselves to be spell-bound by the sordid influences of party, slipping their collars and snapping their chains, on becoming abolitionists, and casting their votes irrespective of party names, in order that liberty may be proclaimed throughout all the land unto all the inhabitants thereof. We feel a high respect for such men; such conduct is sure proof of human progress. It leads us to hope for still better fruits; it is the eye of the blind, just opened so as to be able to discern men as trees walking, but which may soon accurately perceive all things in their true shape, relation, proportion, and order. It is not so viewed by those politicians, who, it is strangely intimated, 'sympathize' with us! No, indeed! Such a spectacle fills them with agony; and they cry out, as did the demons of old, 'Why hast thou come to torment us before the time?' For tormented they are, and shall be, as truly as the Lord Jesus—both by the 'non-resistance' and by the 'non-human government men,' and by the unshackled friends of immediate emancipation—more particularly by the former! If the people should become non-resistance, these political cowards would have no constituents; and without constituents, they could not be elected to office; and without office, they could not exercise authority; and without authority, they would pass into nothingness. And yet they 'sympathize' with those who would strip them of all office, honor, power, emolument! Do they? Then selfishness 'sympathizes' with benevolence, lust with purity, violence with meekness, sin with holiness! It is just as certain that every ruffian, every naval and military commander, every lover of station and dominion, every advocate of war, every oppressor, every unscrupulous spirit, all over the world, hates and rejects the principles of non-resistance, as that the slaveholder hates and rejects the principles of abolition, or the sinner the doctrine of total abstinence, or the sinner the doctrine of repentance! May it not be safely affirmed, that whatever is cordially hated by wicked men universally, must be true and righteous? We rejoice to know that we have not 'sympathy' nor their approbation; and we grieve to find our bro. Goodell in such bad company—for they all 'sympathize' with him in his rejection of the principles of non-resistance!

We relate an anecdote in this connection. On our way to the Albany Convention, we had occasion to ride some twenty miles in a stage-coach; and among the passengers, we found a slaveholder from Alabama. Some one recognized us, and whispered our name in his ear. He soon began to make invidious flings at the abolitionists, and ran on in the usual foolish and incoherent style adopted by the proprietors of slaves and souls of men—about dissolving the Union, about amalgamation, about foreign interference, &c. &c. Of course, we managed our side of the argument as well as we knew how, much to the confusion of our 'chivalric' opponent, and to the amusement of the other passengers. He was greatly shocked to think that abolitionists were resolved to make political action subservient to the cause of bleeding humanity. According to bro. Goodell's logic, he 'sympathized' with us in our non-resistance views, inasmuch as we had thrown away 'the staff of accomplishment.' We shall see! The first thing we did was, to vindicate the course of abolitionists, in making abolition a test at the ballot-box; to expose his inconsistency and hypocrisy as a politician; and to condemn him by showing, that if it were wrong to elect a man in favor of insupportable human rights, it is wrong to do so in support of a U. S. Bank, &c. [He was a whig.] On this point he was very easily silenced. He then accused abolitionists in general, and ourselves in particular, of attempting to stimulate the slaves to cut their masters' throats, and deluge the South with blood. This charge we rebutted in a summary manner—and then gave him our views of the gospel of peace. We denied the right of men to fight for liberty, or to deprive others of that inestimable boon; we argued that the forgiveness, instead of the punishment of enemies, was a Christian duty; and we gave him to understand that, in disarming his slaves, we also deprived him of the power of right to hold them in bondage—placing him under the same obligations to suffer unresistingly for Christ's sake, as rest upon his unprincipled slaves. He at once scorned our non-resistance doctrine—sneeringly said (the pious plunderer of God's perishing poor!) that he believed none but Universalists adopted them (he was a stickler for fire and brimstone, and the worm that never dieth, and weeping and wailing and gnashing of teeth, the heritage of oppressors!)—and declared his readiness to seek redress for any wrongs that might be done to him or his property! We found no difficulty in condemning him out of his own mouth; in showing him that while he denied, he advocated the right of the slaves to destroy their masters, in order that they might obtain their freedom! He was silent.

There was also in the company a deputy sheriff from Massachusetts. He was very bitter in his feelings towards non-resistance—swore that he would not lift a finger to save them from the most terrible beating—used much profane language—gnashed his teeth upon the license law—was in favor of moderate drinking—had no fellowship with abolitionists—declared that it would not be safe for any man to insult or injure him—&c. &c. So uncomfortable did he find his situation, that he very soon took an outside seat, and the driver! Here were two good witnesses to the righteousness of non-resistance! And the same test, if applied to any other part of the world, would uniformly develop a similar state of mind.

Slaveholders, it is true, are mightily displeased and alarmed to think that abolition is to be carried to the polls; but, rather than adopt the doctrine of non-resistance, they would infinitely prefer to have abolitionists vote for the abolition of slavery—for a whig or a democratic administration—for Clay, Van Buren, Harrison, or any other political aspirant, because, though by their suffrages they might overthrow the slave-system, yet they would leave untouched stations of great power, authority and emolument, and the resistance levels to the earth, and which human ambition and selfishness can never consent to abandon. The difference between non-resistance and abolition is very striking. The former contemplates only the emancipation of twenty-five hundred slaves and slaves

from bondage; the latter aims to relieve MANKIND from the dominion of man, and destroys at a blow, not only American slavery, but all forms of oppression and violence which afflict and disgrace the human race. It takes away the desire and the ability of man to exercise dominion over his fellow-man, to insure him in his person, or property, or to work any ill to his neighbor, for it is the fulfilling of the law. How wide from the truth, then, is the assertion, that party politicians and non-resistance, even in a single instance, 'sympathize' with each other! There is no more affinity between them than between light and darkness, fire and water.

To know the good or evil of certain principles, it is only necessary to ascertain what would be the state of the world, if all men should adopt them. If mankind should universally persist in drinking intoxicating liquor, universal drunkenness would be the natural consequence. If they should maintain that it is right for one man to make a chattel of another, tyranny and slavery would become universal. Those principles which inculcate meekness, forbearance, long-suffering, forgiveness, overcoming evil with good, turning the left cheek when smitten on the right, surrendering up the cloak when the coat has been stolen, being sheep in the midst of wolves, yielding no other than spiritual weapons, means that they prevail to be happy for society, and good for the world. Such are the principles of non-resistance. If no man would injure or oppress his brother, nor seek to have dominion over him according to the will of the majority, nor desire to have his enemy punished, all swords would be instantly beaten into ploughshares, and spears into pruning-hooks, and there would be none to molest or make afraid in all God's holy mountain. But all men are not willing to come into this state of mind. True—what then? The question is, are they not guilty in cherishing this unwillingness? Shall Christians go with the multitude to do evil? 'Let the dead bury their dead'—what is that to thee? Follow thou me, is the language of the Messiah to his disciples. 'He that loses his life for my sake, shall find it.' 'He that taketh not his cross, and followeth after me, is not worthy of me.'

We are here reminded of an ingenious distinction which our bro. Goodell has made between non-resistance and other abolitionists. The former, he says, are only emancipationists—for, granting that if their principles should be universally adopted in this country, the slaveholders would of necessity be compelled to let the oppressed go free, still, the laws which now sanction slavery would be unrepented, and so at some future time might afford a shelter for individuals to re-establish the system! It would be the emancipation of the slaves, not the abolition of slavery! Strange! it did not occur to our esteemed coadjutor, that though slavery might be abolished by law-to-day, it also might be again made lawful at no distant period. But we have a decisive answer to make to the metaphysical and legal, but not valid objection of our friend. Let non-resistance prevail throughout the land, and, instead of having to go through a long process of electioneering in order to choose the right kind of men to repeal the pro-slavery laws,—instead of having to wait weeks and months until the question of repeal had been discussed—judges, and lawyers, and legislators, and all the people, in imitation of certain converts of old, would immediately 'show their deeds,' and confess, and bring all the statute-books together, and burn them before all men—let the price of them be what it might! Then would the scriptures be fulfilled:—'For this is the covenant I will make with the house of Israel, after those days, saith the Lord. I will put MY laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people.'

(6) A mistake—we did not open our lips on this subject in our report of the proceedings in the Emancipator.

(7) We did not complain of any intolerance, nor object to the phraseology of any political resolution that had been adopted. Just before the final adjournment, (for we purposely abstained from interrupting the proceedings of Convention,) we begged the indulgence of the meeting, that we might say a few parting words. This was cheerfully granted, and we accordingly occupied from five to ten minutes. Though our remarks were very brief, yet, for some reason or other, (designably, we are constrained to think,) they were not published with the proceedings. As we made no speech at the Convention, and as it was due to us to let the explanation of the course we felt bound to pursue be given to the public justice and fairness required that our testimony, on that occasion, should be faithfully reported. We remarked, in substance, that we felt called upon once more to testify against the manner in which the Convention had been called; and that it was not, strictly, a meeting of the abolitionists of the United States, but only of a part of them, and the least valuable and efficient part—for the anti-slavery women did more than the men, as women were ever foremost in every benevolent and holy enterprise. We called upon the meeting to bear witness that the very individuals, (Messrs. Scott, Cummings, &c.) who had been loudest in their false charges against non-resistance, should be 'dragging in foreign questions,' were themselves guilty of this very thing—having made a very unfair, unnecessary and violent attack upon the principles of non-resistance, and consumed much of the time of the meeting in this manner. We also called upon the delegates to witness, that though a portion of their body had thus been assailed and caricatured, yet not a single non-resistance had opened his lips in self-defence; for we had never intruded our peculiar views of peace upon an anti-slavery meeting, nor would we in such an assembly assume even a defensive attitude. We admonished them to remember, that while such different views of government and peace were entertained by abolitionists, those who should attempt to enforce the dogma, that every abolitionist (manure all his religious scruples) is bound to go to the polls, would thereby open for discussion the main question of the righteousness of human government; and thus, anti-slavery meetings would be transformed into associations for the discussion of Non-Resistance, instead of Slavery! If they were prepared to have such a change, then let them press their 'imperative' resolutions about the religious duty of using the elective franchise; if not, let them from upon any and every attempt to exclude any man from the anti-slavery platform, who is not a voter.

LETTER FROM LEWIS TAPPAN.

MR. GARRISON:—The introduction of my name into a paragraph of the Liberator of August 23d seems to justify a reply. It has been hastily insinuated by some of the schematics in the anti-slavery ranks, that we purposely mislaid, or were unwilling to publish, Mr. Smith's letter! Even Lewis Tappan said to us, a few days since in New York, 'Did you not know that Gerrit Smith intended that his letter should be published in the Liberator, before the Convention was held at Albany?' thereby intimating that we had designedly withheld its publication! What cool craftiness is this? And we may add, further, that, so anxious is Mr. Tappan to colonize us beyond the pale of anti-slavery, he urged us to leave the cause, and devote ourselves to some other pursuit, which he thought would be more congenial with our feelings! 'Et tu, Brute!' What the disorganizers expect to find in Mr. Smith's letter, to bolster them up in their factious course, we cannot imagine, &c.

I have italicized some of the epithets, &c., and shall leave it to your readers to decide upon the appropriateness of the application. What I have to remark upon, particularly, is the following:—He urged us to leave the cause, and devote ourselves to some other pursuit, which he thought would be more congenial to our feelings! This is a mistake, and I marvel that you made it. In this city, recently, I attempted to recall to your recollection the conversation we had together, (never to be forgotten by me,) in my house the latter part of the year 1836, when you remarked to this effect:—'I know objects paramount to the anti-slavery cause; and as soon as I see that it can get along without my particular aid, I shall devote myself principally to other objects.' I stated this to you as the free discussion of the elevation of colored Americans, will be presented to the consideration of the meeting. A full delegation from every city and town in New England are requested. Punctual attendance at the hour appointed is respectfully solicited. Delegates, on their arrival in the city, are requested to report themselves at the Anti-Slavery Intelligence Office, No. 36, Brattle Street, where information can be had in relation to board, and the place of holding meetings.

Per order of the Executive Committee—HENRY WEEDEN, BENJ. P. BASSETT, JOHN LEVI, JEHIEL C. BEMAN, Pres.

THOMAS COLE, Cor. Sec. [?] The Colored American will please copy this notice, and all other papers friendly to the cause of emancipation. Aug. 30.

versed on the same topic with others of our most intimate friends, and had made similar declarations to them. You even went further than you did in conversation with me; for you stated to Mr. Weld, that you intended to devote the columns of the Liberator to the advocacy of those other objects. Mr. Weld mentioned to me, at the time, his conversation with you. He strongly urged you not to do this. I did not urge you to leave the anti-slavery cause, but to do now, what you told me in 1836 you intended to do; and my reason for this was, a desire that the cause might not be retarded by other objects.

I send this letter strictly in self-defence, being anxious to avoid collision with an old friend and coadjutor. Relying upon your sense of justice to publish what I have written, I remain your fellow-laborer, so far as you will advocate the cause of the slave.

LEWIS TAPPAN.

New-York, Sept. 6, 1839.

REMARKS.

1. Mr. Tappan does not deny, that, in putting his question to us respecting the publication of Gerrit Smith's letter, he meant to insinuate that we had purposely withheld it until after the Albany Convention. It was unworthy of him.

2. He says he did not urge us to leave the anti-slavery cause, but to do now, what he declared we told him in 1836 we designed to do as soon as convenient—i. e. leave the cause! In what consists the difference? He repeats that he would be glad to have us retire from our present post, 'that the cause may not be retarded with [by our attention to] other objects!' What those 'other objects' are, he does not specify. Nothing has brought upon the Liberator and ourselves such a weight of odium, as the liberty we give for a full and free discussion of the Peace question in its columns. This discussion is even more than even our friend T. can tolerate—it is injurious to the cause of the slave!—yet he is the very person, who, immediately after the death of Lovejoy, advised us to commence in the Liberator! His language at that time was—

"Dear Garrison—I was much gratified with your remarks respecting the mode in which our brother Lovejoy met death. It is not now a very suitable time to discuss, in the Liberator, the Peace question fully? I feel anxious that this important subject should be fully discussed in your paper. It can be done without offending any of the readers—and I believe abolitionists generally, on both sides of the question, and those who think they are at present on neither side, would rejoice to see the arguments, for and against, on the Peace question?"

3. With regard to our conversations with bro. Weld and himself, in 1836, we have simply to say, that, supposing them to be accurately reported, (which we do not admit,) what then? It is for us to conduct the Liberator just as duty may seem to dictate, and whoever dislikes it need not patronize the paper. We told bro. W., in New-York, a few weeks since, that he was mistaken as to his impressions respecting our conversation with him in 1836. Rejoicing in view of the late accessions to the abolition cause, and especially of the number of anti-slavery lecturers then about to enter the field, we expressed to him our thankfulness that we should be able to retire further and further from public observation, and be swallowed up as a drop disappears in the ocean; and that there were other great subjects in which we felt deeply interested, and to which we should turn our attention as soon as and as far as we got relieved from our anti-slavery load, &c. But we have never, at any moment, contemplated making the Liberator any thing but an anti-slavery journal, in its distinctive character. Up to this hour, it has been almost entirely absorbed in the abolition question. Mr. Tappan says, we intimated to him, in 1836, that as soon as we saw that the cause could get along without our particular attention, we should devote ourselves 'principally to other objects.' We reply, that, in our judgment, that time has not yet come. At a crisis like this, we shall cling only the more tenaciously to this sacred enterprise—though we shall be sorry to grieve our friend by this announcement. He seems to think the time has fully come for us to leave—we think just the reverse! We regret that he is so much altered in his feelings as to desire us to withdraw from the anti-slavery ranks; for we have stood shoulder to shoulder with him in many a rough conflict with the enemies of human freedom, and we should like to remain by his side to the end of this great struggle.

4. The cause of the slave is as dear to us as our existence. We can never forsake it—never allow our interest in it to diminish—never consent to see it prostituted to party or sectarian purposes. We are, however, under no higher obligations to devote our life to its advocacy, than any other man; and it is not for any man, or body of men, to dictate to us how much or how little time we shall give to its support. Whilst advocating the emancipation of others, we mean to be free ourselves.

REMEMBER THE DAY! The friends of 'peace on earth and good will to men' are again reminded, that the first annual meeting of the New England Non-Resistance Society will be held in Boston on the 25th of the present month, and will probably continue in session two or three days. It is desirable that there should be a full attendance. Preparations must be made for a vigorous assault upon the empire of darkness during the ensuing year.

Errata in Mr. Bradburn's Letter.—In column 24, 4th line, 10, for 'sower,' read 'scarce.' In the next 4th line, 34, for 'for their,' read 'farther.' In column 4th, last line, for 'preventing,' read 'preventing.' In 8th last but one, and last line but one, for 'accordingly,' read 'occasionally.'

MARRIED.—In Salem, on the 9th inst. by Alexander J. Sessions, John A. Dearborn of Chelsea, Vt. to L. L. Dodge, eldest daughter of Wm. B. Dodge.

NOTICE. The next Quarterly Meeting of the Massachusetts Anti-Slavery Society will be held for business, at the anti-slavery office, 25 Cornhill, on Tuesday, the 21st of September, at 4 P. M. J. A. COLLINS, Sec'y.

Boston, Sept. 12th, 1839.

NOTICE. The fourth annual meeting of the New England Colored Temperance Society will be held, by divine permission, in this city, on Tuesday, 24th of September, at 10 o'clock, P. M. Moral Reform, and other topics of deep interest to our cause, and the intellectual elevation of colored Americans, will be presented to the consideration of the meeting. A full delegation from every city and town in New England are requested. Punctual attendance at the hour appointed is respectfully solicited.

Delegates, on their arrival in the city, are requested to report themselves at the Anti-Slavery Intelligence Office, No. 36, Brattle Street, where information can be had in relation to board, and the place of holding meetings.

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THOMAS COLE, Cor. Sec. [?] The Colored American will please copy this notice, and all other papers friendly to the cause of emancipation. Aug. 30.

MIDDLESEX CO. A. S. SOCIETY.

The annual meeting of the Middlesex County Anti-Slavery Society will be held—God willing—in the Baptist meeting-house, South Row, on Wednesday, the 21st day of October next, at 10 o'clock, A. M. The meeting will not only be for choice of officers, and doing all annual business, but for the free discussion of our principles—the interchange of friendly feelings—for strengthening the hands and encouraging the hearts of 'all persons' struggling in the cause of human liberty. While, therefore, the members of the Society are requested to govern themselves according to their consciences, and all the friends of freedom are earnestly invited to attend and do 'what they can,' to deliver the millions in our land—'born free and equal'—from the house of their bondage.

HARRIS CROWDEY, Sec'y.

Acton, Aug. 27th, 1839.

ANTI-SLAVERY ALMANACUS FOR 1840.

Just received and for sale, at the Anti-Slavery Depository, 25 Cornhill, TWENTY-FIVE THOUSAND A. S. ALMANACS at the following prices:—
Thirty dollars per hundred.
Three and a half per dozen.
Fifty cents per dozen.
Six cents single.
Sept. 9th, 1839.

WM. LLOYD GARRISON.

When evening shadows round thee fall,
Sleep not, watchman, on the wall,
But list the fettered bondman's call.
Be faithful—watch!

From Carolina's sunny plains,
Land of the charter, and of chains,
Where slavery freedom's life sustains,
He bids thee watch!

Not open for alone to fear,
Without the ramparts gathering near;
Their rallying cry our outposts hear,
Their movements scan;

But in the camp, beneath our eyes,
The secret, dreaded danger lies;
Since there are lurking, secret spies—
Oh! sleep not—watch!

But, from thy station on the tower,
By day, or night, point out each hour,
Those in our midst who seek for power
To thrust thee down.

Why should these craftsmen, one and all,
Strive to efface thy fall?
Why not beside thee mount the wall,
Beside thee watch?

Though friends who once were justly dear,
With aid and counsel ever near,
Amid our ranks no more appear,
But stand aloof;

Or, worse, unite both heart and hand
To aid the disaffected band,
Who've sown dissension through the land,
And in our ranks:

Oh, let them to this truth heed,
To guide our movements safe we need,
Not men, but principles lead
The band along;

Those principles sent from above,
Most mighty through the power of love,
Strongholds of evil to remove,
And establish right.

Then, fear not, watchman, for the right!
Speak bold and fearless—with thy might
Proclaim aloud, by day or night,
Unvarnished truth!

ELLEN O. VAIL.

Chester co. Pa. 9 mo. 3, 1839.

*Slavery is the cornerstone of the republic; says G. McDuffie.

From the Forget-me-Not.

THE STEAM SHIP.

BY THE AUTHOR OF 'QUESTLEY,' &c.

Amid the thousand wonders of the vast unquiet sea,
That covers half this ponderous globe, there's nothing
like to thee,
Oh Steam Ship!—thou, who wakest, like a lion roused
from sleep,
With heart of fire, and rushes forth across the angry
deep!

Naught heeded thou the wind or tide; but onward,
night and day,
Unwearied as the waves around, thou marchest on thy
way,

Where mighty ships lie all becalmed, with sails that
flap the mast—
What boots to their thousand guns?—thou smil'st
and walkest past.

They sail—and monsters of the deep are hovering in
their train:
But the great Leviathan himself might follow thee in
vain.

He looketh up in wonder on thy strange, mysterious
light,
And the rapid whirling of thy wings, fluttering in li-
quid light;

His mighty heart is struck with awe, and, sinking,
dark and slow,
A hundred fathom deep, he seeks his rocky forts be-
low:

And there, perchance, he dreams of thee within his
coral lar,
Scarce hoping that a living thing may dwell in open
air.

Oh! thou art mighty on the wave! a fearful power is
thine;
For good or evil art thou formed—infernal or divine!

'Tis thine to chase the pirate through his maze of
hundred isles;
To mark with scorn his shifting sails, despair, and
sullen wiles.

'Tis thine to rear him from his prey, to beard him in
his den—
Oh! thou mightiest be a blessed power among the sons
of men!

A vanguard leader, like the guide of Israel on their
way,
A living fire to cheer the night, a moving cloud by
day.

Could man's ambition know control, could angry pas-
sions cease,
Or, were thy venturesome course confined within the
realm of peace,

Swift in thy flight from shore to shore, from dark to
sunny skies,
Welcomed wert thou, in every port, with shouts and
glistering eyes.

A pledge of amity renewed each voyage then would
be,
As though the nations stretched and shook their hands
across the sea!

'Tis sweet to stand upon the deck, when the wind is
right ahead;
To mark thy foaming, roaring keel, and think from
whence thou'rt fled;

To feel thee rise upon the wave, breasting the flying
spray;
Then downward plunge, and rise again, rejoicing in
the fray.

Of angry billows, gathering round, like foes to bar thy
way,
While onward—onward—to thy port, thou stemm'st
their dark array.

And Oh! 'tis sweet, when all is calm, and blue the
sky and main,
To be with thee in solitude upon the liquid plain—
To see the setting sun decline in the fiery, glowing
west,

Leaving all else to dreams and sleep but thee that
need'st not rest.
How lovely glide the starry worlds all silently on high,
While thou flitest o'er the dark blue wave, like an ar-
row through the sky!

The visions, then, of youth revive, and the wizard's
wondrous tale,
As borne along 'twixt heaven and earth, away we
seem to sail!

I've stood upon thy trembling deck, and felt thy thrill-
ing march,
Beneath the southern sultry skies and the northern
starlit arch;

I've been with thee in calm and storm, but never in
the fight;
And Oh! that war, that coming war, could strip thee
of thy might!

'Tis not for those all trained and armed upon thy deck
who stand,
Bloodier to make the distant strife and struggle, hand
to hand—
'Tis not for those who cheering rush to meet the wel-
come foe,
And clasp the damp, cold hand of death with warm
and friendly glow—
But, for the dwellers on the shore—we dread to think
of thee—
Oh! thy black banner, floating wild, a fearful thing
will be!

LETTER FROM VERMONT.

BROTHER GARRISON:

Can it be true, that the anti-christian spirit reigns
triumphant through christendom, and but few, com-
paratively, are like Christ? If the doctrine of non-re-
sistance is true, then its opposite cannot be. What is
light cannot be darkness, neither can truth be false-
hood. Equally true is it, that we cannot serve God
and mammon.

Now, it is certain, that, whatever the mind is
chiefly occupied with, is the highest in our estimation
—as if a vessel is full of water, and a hard substance
is dropped into it, that which is highest will flow off
first. The low scurrility, the iniquitous babblings,
the ingenious speculations presented in the daily
practice of nominal Christians, is enough to make in-
deligibility triumph, and paganism blush. We may suppose
that we are in the kingdom of Christ; yet, if we do
not yield obedience to the laws of the King, we can
have no just expectation of receiving his approbation.

Now, if Christ approves his people, will he not give
them all the privileges of the gospel? A very large
majority of professed Christians are political men.
Give any party or body of political men the power
over barely the element of fire, and their opponents
would soon be consumed: hence, no political partisan
can possibly receive the fulness of the gospel of Christ.

Give the sects of the day the power of working mir-
acles, and they would proselyte each other so exceed-
ingly swift, that the power of friction would soon set
them all on fire, and each would be consumed, from
his own excessive desire for numbers. But you may
say, have charity. I cannot, neither am I required to
have charity to believe that a dead, fruitless tree is a
live one, or that a heath is a pear. What then? I
will do good to those who oppose themselves, and who
are enemies to the truth; but, by the grace of God, I
mean to use the sword of truth, by which the enemies
of Christ must be destroyed, and the sanctuary cleansed.

'The end of all things is at hand.' 'The wise
shall understand, but none of the wicked shall under-
stand,' says David. The time is now when none of
the wicked either embrace or understand the true doc-
trine of Christ. But they have heaped treasures or
money together, for the last days. Every miser trem-
bles over his bag of gold, and, in truth, it begins to
gnaw his flesh as it were fire.

'Glorify to God in the highest!' Let the notes of
praise swell the hearts of all God's children, and rise
and roll through the vast concave of our mortal heav-
ens; while the votaries of Babylon are writing upon
their city, 'Mene, Tekel, Uzar.' Send the Non-Resistant to
—

I am not acquainted with him, but
am informed that he is a minister of the gospel,—is
searching for the treasures of the kingdom,—and be-
lieves that the kingdoms of the world will soon crum-
ble to atoms. Amen! Halleluia! for the Lord God
omnipotent reigneth! Glory to God in that Babylon,
which has trafficked in all kinds of merchandise, in
slaves and souls of men, is about to be sunk, like a
millstone, to rise no more. I lecture nearly every
Sabbath. The meetings-house which, but a few weeks
since, were thought too good for the discussion of non-
resistance, are now made free. Thank God for light!

I have been requested to attend meetings in many
places where time and circumstances will not permit.
Pray the Lord of the harvest to send forth more labor-
ers into his harvest! The fields are white, and he that
reapeth receiveth wages. God will take care of his
own vineyard, and those who labor in it (as being
light) see wheat from tares.

A GUILTY NATION.
HARTFORD, Sept. 2, 1839.

This is truly an ungodly and degenerate age. The
moral darkness that broods over the land, tells but
too plainly of the dimness of the gold, and the change
of the most fine gold. Truth is bartered away for
falseness, virtuous principle for time-serving expedi-
ency. The false and hypocritical craft of a corrupt
priesthood and their willing dupes,—ungodly, formal
professors of religion,—about gruel the church,
keeping out error, &c. when compared with their anti-
christian conduct, comes with an ill grace from their
unhallowed lips. It would be much more in point, if
instead, they would just speak the genuine feelings of
their hearts, and say that their principal efforts were
to guard their own interests, court popular favor, &c.
For ask, in all seriousness and heartfelt honesty,
how do the great mass of professing Christians stand,
in regard to the pure and holy, but unpopular doc-
trines and principles of the gospel of Jesus Christ? True,
they have a 'form of godliness,' but they deny, they
are strangers to the power of it. They especially, who
claim the right and power of moulding the public
mind, and who would do act in a great measure
as conservators of the consciences of others, stand,
I think, foremost in guilt, though they are by no
means alone. The people are pleased with, as de-
mand just such a state of things; and they, being well
paid for it, are quite willing to perpetuate it. They
should, both 'ministers and people,' be rebuked, not
'with unsparing abuse,' (for I feel that I would abuse
no man or men), but with Christian boldness and kind-
ness, even though they call this method 'abuse'—just
as the wicked slaveholder calls an honest, virtuous
attack upon his abominable sin. The slaveholder
says, 'My slaves,' and claims the power of control-
ling them. The professed minister says, 'My people,'
and claims the exclusive right of jurisdiction over
the flock. Has the one any better or more direct au-
thority than the other? But, what are ministers, so
called? Even though they are sons of God, and pos-
sess much of the spirit of God, are partakers of the
divine nature, yet they have nothing, absolutely no-
thing more than is promised to all the children—just
as much to me as to them. I do not, to be sure,
claim nor receive the title of Rev. nor do I nor am I
allowed to preach in their synagogues; but I may,
yea, I will preach Jesus and the resurrection when
and wherever I have opportunity, even though they
call me heretic or infidel. But I say, in the blessed
name of Jesus Christ, let them beware of the 'mill-
stone' doom! I will not be over careful about that
which God has taken into his own care, nor need you,
brother; but I would say to all,—to those un-
godly men who are wickedly troubling you on every
side,—call you infidel, and every thing that is vile
and contemptible, knowing, as they must, that it is
false,—to them I would say, 'Beware what you do to
the little ones! Let them alone, ye vipers, ye blind
guides!—Cease your vile persecutions! Jesus Christ
complains of you. Be not deceived; God is not
mocked for naught.' But, brother, an awful crisis is
approaching, and these men, like the infatuated Jews
in Christ's and the Apostles' day, may be employed
to hasten it. The Lord reigns.

The spirit of hatred to truth and righteousness is by
no means sectional. We have had a specimen of it
in this city lately. Abby Kelly has spent a little
time with us, for which a few here will thank the
Lord. Her object here was to lecture upon Anti-
Slavery. If the matter had been controlled by Anti-
slavery influence, she would have been defeated. 'The
woman question' and 'non-resistance' are powerful
bug-bears, to the good (I) people of this part of the
land of 'steady habits.' They who lord it over the
land of 'steady habits,' have issued a circular to the
effect that they have only to pass sentence of condemnation
or disapproval, and the work is done. Abby had an
interview with Mr. Sprague, who, on being intro-
duced, exclaimed, 'Is this the famous Abby Kelly?'
In reading the notice for the lecture, he omitted the
name of the lecturer, for fear it would puff her up
with pride! Dr. Hawes, who preached for Mr. S.
the next Sunday, refused to read a notice for a third
lecture, and handed it to Mrs. S. who, it is said, re-
marked, that it ought not to be read. She had better
be at home washing dishes.

But, perhaps, enough of this. When I took up my
pen, my principle object was to tell you a little about
a colonization lecture we had recently. I heard
only a small part of the lecture; so I shall attempt to
give you only what the lecturer called samples or
specimens. Mr. Finley, the lecturer, remarked that
he was knowing to the fact he was about to relate.
It was the wonderful effect of a single year's resi-
dence in the colony of Liberia!

An ignorant, but pious colored man, in the State of
Kentucky, was prevailed on to go to Liberia, and
spend a year, for the purpose of gathering informa-
tion, and then to return and report. He went—and,
at the end of the year, returned. But he is so changed
in appearance, nobody knows him readily. 'Why,
who's that? Who goes there?' says one and another.
'O, why it's Jo come back from Liberia.' Well,
upon a day, the officers of the State Colonization
Society were assembled, being composed, as the lec-
turer said, of the dignitaries of the State [none of
your low fellows.] Jo was called on to report.

Well, Jo, (mark the contempt!) 'back again, eh? Well, come in, and tell us all about what
you've seen and heard in Liberia.' He begins, and pro-
ceeds with his remarks with so much intelligence,
&c. that they begin to feel respect for him; and as he
proceeds still further, their respect for him increases
more and more, and they call him Joseph. But, as
his gentlemanly deportment and intelligence devel-
oped itself, they feel still more respect and esteem for
him, and they (who'd believe it!) call him Joseph
Jones!!

But the respect and esteem of these dignitaries were
to be taxed still farther, and they are constrained to
call him Mr. Joseph Jones, and finally, Mr. Joseph
Jones of Liberia!!! Now he is allowed to walk, and
sit, and eat with them—is called upon to make ad-
dresses before assemblies of respectable ladies and gen-
tlemen, so much so, in fact, that one negro-hater says,
'Well, if this is the effect of colonization, I am op-
posed to your scheme.' Why, it is going to raise the
blacks to an equality with the whites—I'm opposed to it.

Now, the whole of this is rather a ludicrous affair;
yet the principle, as it regards Jo's treatment, no one
who will look at it, can fail to see, is just what abo-
litionists contend for. But, to those sensitive souls
who are so affected with color-phobia, it all goes in favor
of colonization. The lecturer remarked, also, in re-
gard to the good effects of colonization, that he did not
know a man at the South, who was in favor of colo-
nization, but was also in favor of emancipation!—Wonder
if he ever read Henry Clay's speech? And, further,
that he knew, and could tell where, if he had time,
of whole plantations of slaves, that were being
educated with a view to colonization—was happy to
say, that the morbid state of feeling which had so un-
happily prevailed for a few years past was fast dying
away, and a more healthful feeling beginning to take
its place. But I must close.

Yours, for truth and consistency and the slave,
WM. L. GARRISON. E. B. CUNNINGHAM.

EQUAL RIGHTS.
Extract of a letter from a much esteemed anti-slavery
friend in Western New-York—

'The summary action of the Albany Convention, in
relation to the rights of women, has created such a
sensation in this part of the State, as I have rarely
seen equalled before; and, unless counteracted by the
prompt and decisive action of the State Society at its
approaching anniversary, I have no doubt that a very
large number of local and county societies will dissolve
all connection with the State Society, and unite them-
selves together upon a platform broad enough to em-
brace all who love the slave, without distinction of
color, or sex. They do not wish to introduce
the doctrines of woman's rights, in its broadest sense,
into our anti-slavery meetings or discussions, but
would at all times sedulously avoid it; but when they
see the indelible rights of their mothers, wives,
sisters and daughters rudely trampled upon by a
corrupt clergy and their wicked complices, silence and
a tame submission would be both criminal and unmanly.

They never can and never will consent that those
who stood forth in the fore front of battle in the dark-
est hour of peril, and submitted themselves in a
Christian meekness to the taunts, jeers, and abuse,
and insult of gentlemen of property and standing,
and the so-called high circles,—shall now be unceremo-
niously driven from the ranks of abolitionism, and stig-
matized as unsexed themselves, and being out of
their appropriate spheres, for daring to remember the
untold and unutterable wrongs of their sisters in bonds.

Where is their appropriate sphere, if not in rejoicing
with those who rejoice, and weeping with those who
weep? I do not in pleading with woman's eloquence
of the heart for the crushed and dumb?

Some would fain have us believe that their appropri-
ate sphere is in the feet of the clergy, instead of at
the feet of Jesus, and that woman was made for the
slave of man, instead of a help-mate for him.

What earthly objection can there be to her standing
on the same platform with us in the cause of philan-
thropy, humanity and love? Are we afraid that the
overwhelming exuberance of her sympathizing heart will
eclipse us? Or are we afraid that we shall be lower-
ing down our dignity? Now, I would by no means
introduce the question of woman's rights, any farther
than as it respects the enterprise in which we are en-
gaged. And it was and has been supposed, that the
Constitution of the American Anti-Slavery Society
laid a platform broad enough to include all of every
sex, color, or creed, who would come up and
swear eternal enmity to slavery. But if, in our war-
fare under foot the dearest and most sacred rights
of man, and crush the warmest and holiest sympathies
of our race, then I say, I am off from the present
organization, but not off from the crusade
against slavery; but, placing myself in a condition to
be cheered on by the gushing appeals and sympathies
of woman, shall go forward with increased energy and
zeal.

Now, I do hope the State Society will, in its wisdom,
set every thing right; for it grieves me to the heart
to think of any thing like a disruption or division of
our ranks. But principle must never be compromised;
and, if there is no other course, let it come!

From the Exeter Christian Herald.
THE NEW-ENGLAND NON-RESISTANCE SO-
CIETY.

The first annual meeting of this Society is to be
held in Boston, on Wednesday, the 23rd inst. The
Executive Committee have issued a circular to the ef-
fect of the cause of non-resistance to enemies, urg-
ing their attendance. A large meeting of several days
continuance, is anticipated, in which the subject of
war and peace,—and inviolability of human life, the
punishment and the forgiveness of enemies, the
incomparability of human governments based upon the
law of violence with Christianity, will be fully and
freely discussed. On these subjects let there be light.

The truth has nothing to fear from investigation, from
free discussion. The pacific doctrines of the gospel
remain the same as mine, and as I am I am
allegiance to the Prince of Peace. There is more
meaning in the precepts of Christ and his Apostles,
than is generally apprehended. 'Love your enemies,'
let these precepts be understood, loved, obeyed,
and at once all litigation and angry warfare would
forever cease among the friends of Jesus.

HUMAN INFIRMITY.
'We also are men of like passions with you.'—Acts
xv.

When the French ambassador visited the illustrious
Bacon in his last illness, and found him in bed with
the curtains drawn, he addressed this fulsome com-
pliment to him: 'You are like the angels, of whom
we hear so much in the French language, and of whom
I see nothing.' The reply was the sentiment of a philo-
sopher, and language not unworthy of a Christian—
'If the complaisance of others compares me to an angel,
my infirmities tell me I am a man.'

HANET, GENERAL WASHINGTON'S SLAVE. It is not
generally known that the only surviving slave of Gen-
eral Washington is now living in the city of Middle-
town in this State. He is, according to his own ac-
count, near one hundred years old; he draws a pen-
sion from the Government for his services in the rev-
olutionary war, and manufactures toy drums for his sup-
port. He has a white wife and one child. His hair
is white with age, and hangs matted together in masses
over his shoulders. His height is about four feet
six inches. He retains a perfect recollection of his
'massa and missus Washington,' and has several re-
membrances of them, among them there is a lock of
General Washington's hair. He converses freely in
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